The Christian Sun.

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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDAY, JUNE 29, 1910. VOLUME LXII. NUMBER 26.

EDITORIAL COMMENT.

A Better Day.—Governor Gillett was a long time in saying it, but the world finally was given that the prize-fight should not be held in California. The Governor may have wanted to say otherwise; we rather think he did. But public sentiment became too strong for him, and he had to yield. The big fighters with the big gamblers had to get. Only one State in the Union now legally permits a prize-fight. Nevada bears this shame alone. And for decency's sake we have a notion Nevada even will come out of this unenviable position. Fact is the prize fighter's glory has departed. His sun sinketh in the far west—to rise no more. We have fallen upon a better day. This brutal sport does not run the country wild as it once did. True, thousands will see this fight between a white man (Jeffries) and a negro (Johnson) next Monday, and hundreds will yell their throats sore, and a few hundred thousand will change hands among the gamblers; but the time when the whole country held its breath to await the issues of the ring, and went wild over the winner—that time has passed. This good country of ours has lost interest in prize fighting. Not long, and it will be an antiquated brutality. Men are coming to love peace and decency more and more; and to hate cruelty and unrighteousness more and more. Our Lord prayed: "Thy kingdom come." His prayer will be answered, for God heard Him and will not forget.

Cuba's Weakness.—Unless all signs fail our neighboring Republic of Cuba is not going to be long in again demanding, or at least in sorely needing, the protection and the friendly assistance of Uncle Sam's strong arm. It is predicted and with cause, that in less than two years our flag will go up in Cuba, and go up to stay. Cuba it not showing itself capable of self-government. There are factions, schisms, and petty jealousies even now rampant in that unhappy government. Her peoples have not learned the principles of self-government. They have not learned to trust each other. They have not learned to rely upon their leaders. They are suspicious. They are envious. They are skeptical. There seems not to be that strength of character in the individual that makes him trustworthy in himself, or willing to depend faithfully upon another.

The real cause is moral. The moral sentiment is not sufficiently deep and strong among the Cubans. Their sense of honesty, integrity, virtue is not sufficient to give them safe and secure anchorage. They have, for instance, a legalized lottery by which they raise revenue for government maintenance. To put it in short, theirs is a government based upon gambling, dependent upon gambling, whose chief resource is gambling. Such an idea vitiates a people, brutalizes their hearts and undermines their character. A government based on gambling cannot stand.

God has declared it, and it will prevail. Righteousness must cover the earth as the waters cover the sea. An individual may thrive on secret vice; a nation cannot thrive on open and legalized crime and vice. Unless we misread the signs of the times Cuba is being weighed in the balances—and is being found wanting.

Dick Haley.—Dr. O. B. Whitaker, author of "Herbert Brown" and President of Union Christian College, Merom, Indiana, has written another book in the field of fiction. The book comes under the rather homely name of Dick Haley and purports to be a story of a boy's life—from early childhood—to early wreck and ruin. Dick is naturally of a most kind, amiable, gentle and sympathetic disposition. His father is a drunkard, and while Dick is yet five, his father is killed in a drunken brawl. A widowed mother and a sister of three are Dick's only legacies. His mother is a washerwoman, but pious, godly, devout. Her heart centers on her son. For him she toils through the long days, deep into the dark nights in fact, and for him her prayers are constantly poured out—that he might come to manhood, strong, brave, courageous and true. But it is not to be so. Because Dick was poor and scantily clad a school teacher one day refused the wild flowers that Dick's kindly hand had gathered and that his childish heart had proffered. Later that same teacher beat Dick wrongfully and cruelly. That unkindness of the teacher's part changed Dick Haley's tender heart into a heart of stone. It dried up the soul of him. It turned him against mother, friends, loved ones, God, and every generous thing. In spite of a mother's tears and piety and prayers Dick Haley goes none too early to a drunkard's and a murderer's grave. It is a dark picture, strikingly delineated, powerfully drawn. If you are looking for a book of action, and the play of passion, here it is. Dr. Whitaker, ever striking with a strong hand, has made a powerful thrust, a mighty stroke, in this.

In fact, as we see it, here is the weakness of the book—if it has one. The moral is overdone. The effect is too terrible from the cause. It is written to reach, and to be suggestive to school teachers. Dick Haley, we are inclined to think, will make them quake and tremble with fear and dread.

A few—just a few— ungenerous and thoughtless deeds of a school teacher are made to count more for wreck and ruin in a boy's life than all a mother's prayers, piety and pleadings count for correction and security in that life.

Too little vice is made to outweigh, and so bring to naught and ruin a thousand noble and womanly virtues.

Does vice weigh so much, and virtue so little, in the hearts and lives about us? If so, when will virtue ever conquer this vain and vicious world?

Dick Haley is certainly worth the reading. It interests, awakens emotion, makes one think and feel and wonder and pray. The Christian Publishing Association, Dayton, Ohio, is the publisher. The book contains 230 pages, is cloth bound, illustrated and is well worth the price and the reading.

NOTICE OF AMENDMENT.

Notice is hereby given that an amendment will be offered to Article XVII of the Constitution of the American Christian Convention, at its next session, striking out the words "unanimous consent" and inserting the words, "a three-fourths vote."

O. W. Powers.

Dayton, Ohio, June 25, 1910.

FROM THE FIELD.

Wakefield Notes.

Since my last letter to The Sun, the Dendron people had the great pleasure of having Brother H. H. Butler to preach for them. We heard many compliments concerning his sermon, and feel sure that much good was accomplished. While he was in Dendron, the I. O. O. F. anniversary sermon was most masterfully preached by our hrother Butler. We heard many kind words as to that sermon and am sure that every memher of the Lodge was filled with enthusiasm and will do hetter work by having such an excellent sermon preached. We would love to have Bro. Bulter with us again. The writer preached the anniversary sermon of the Wakefield Lodge No. 129 I. O. O. F. We had a large congregation and the services passed off very well. Our church work here is moving on ahout as well as we can expect. We renewed our church note the 13th and cut it down some. We are very much indebted to Bro. W. H. Jones for his $20, Hon. E. E. Holland $10, and Seth Holland, for his $2. May the Lord bless these brethren. The writer has accepted the Wakefield Pastorate for another year heginning Nov. 1st, 1910. The work with these kind people has been very pleasant, and we hope and pray that the third year's work will be the most pleasant and prosperous of all our stay here. Brother C. H. Rowland is to hold our protracted service at Union Church heginning the third Sunday in August. We are praying that great good he done at this time. Brother Rowland is one of our hest preachers and we feel that success is ours, if the church will do her part as I know she will. C. C. Jones.

Shady Grove.

Last third Sunday was a good day with our people here. The sun was shining hright, and people came from almost every direction until we found ourselves amidst a splendid throng of people.

The first thing that attracted our attention when we walked in the church was a new organ which had been placed in the church a few days before. The sound of this organ, together with the splendid voices of our young people of Shady Grove, added very much to the service.

We met at 10 o'clock and reorganized the Sunday school with our young friend and hrother, B. B. Martin, Supt., and Bro. C. Floyd Sec. and Treas. We feel sure that with these two nohle young men as leaders, the Sunday school will be a success.

Following this the writer spoke to the people from the suhject of Missions, using as a text the last three verses of the twenty-eighth chapter of Matthew, after which a contribution amounting to $11.09 was taken.

The work here is in a splendid condition, and we feel encouraged.

Our revival meeting at this place will hegin the third Sunday in July. We are praying for, and hoping and expecting, to see a good meeting. Will he who wants souls saved pray for us?

Ether.

The writer filled his regular appointment here last third Sunday evening. The work on our new church in this place is at a standstill now because of the great press of work in the harvest and cornfields, hut it will begin again in a few days.

It is our purpose to hold a revival meeting here heginning the fifth Sunday night in July. And we are hoping to get the new church ready to hold our meeting in if possihle. Our people of Ether have worked faithfully in hringing the church to what it is now. It is indeed a heavy hurden and our prayer is that God may impress upon many of the good people of our church to help bear the hurden of the good people of Ether hy sending even a small contrihution to Bro. Hiram Freeman, Ether, N. C. The same to be used in erecting a place in which the good people of Ether and the surrounding country may come together and worship God.

J. F. Morgan.

Happy Home.

Last Sunday was a day of interest at Happy Home. It was our missionary rally, and by 11:00 A. M. we had a large congregation. The pastor preached on missions, and raised the conference apportionments. In the afternoon the program was taken up and carried out with success. Mr. Roy Hill delivered an address on "All for Jesus." He took the position that God's work should be first. Miss Fannie Gillie read a paper on "Heathenism as it is." This was a strong paper, showing with glaring pictures the sad condition of the heathen world.

Mr. Lester Powell read a paper on "The Present Home Missions the Hope of the Future Church." This paper was well prepared and very forcihly delivered. He very earnestly showed that the church in a few years would he the fruits of the earnest efforts and sacrifices of today. And last hut not least was a paper by Miss Minnie Swann on "The Supreme Work of the Church." This was a strong apeal to the church, showing what was done in the church, for the church, and what was done in the church for th eworld. This was a successful service. The singing was led hy Miss Ferguson of Ruffin, which was well done. These all deserve much credit.

S. B. Klapp, Pastor.

Greensboro, N. C., June 22nd, 1910.

PROGRAMME.

Twenty-eight Annual Session of the Y. P. Convention of the North Carolina and Virginia Christian Conference,

Apple's Chapel, Guilford Co., N. C.,

July 12, 13, 14, 1910.

Tuesday, July 12, 10:30 A. M.

1. Convention called to order hy president, J. T. Cobh.
2. Song Service led hy R. W. Routh.
3. Devotional Exercise, Rev. S. B. Klapp.
4. Words of welcome, D. E. Michael.
5. Response, Rev. W. L. Wells.
6. Enrollment of Delegates and Ministers.
7. President's Annual Address.
8. Why I Am Here,—Voluntary participation. Speeches limited to one minute.
9. Announcements. Benediction, Rev. A. F.Iseley.

Tuesday Afternoon.

1. Devotional Service, Rev. A. P. Barbee.
2. Report of Committee on Sunday Schools, C. A. Hines, Chairman.

(a) Open discussion and vote on report.

3. Two fifteen minute addresses.

(a) The Sunday School as a Character Builder,—Rev. J. F. Morgan.

(h) The Sunday School Boys of today the Men of Tomorrow,—Rev. J. O. Cox.

4. Music—Quartette.
5. Address, J. Van Carter, General Secretary of N. C. S. S. Association.
6. Appointment of Committees.
7. Miscellaneous Business.
8. Adjournment. Benediction, Rev. J. W. Wellons.

Wednesday, July 13, 10 A. M.

1. Song and Praise Service, Rev. J. W. Bolton .
2. Reading procedings of the previous day; enrollment of delegates.
3. Report of Committee on Teacher Training, Prof. W. A. Harper, Chairman.

(a) How to Organize a Teacher Training Class in a Country School,—E. T. Hines.

(h) Conference on Teacher Training, Prof. W. A. Harper.

(1) Why is Teacher Training needed?

(2) Who should helong to the Teacher Training Class?

(3) How are the examinations for diplomas given?

(4) What equipment does the Training Class need?

(5) Suggest a program for a Teacher Training Class hour.

(6) What can the pastor do to secure the training of Teachers?

(7) How can the Teacher Training work be taken by the present officers and teachers?

(8) Where a class cannot be organized, how can the work be taken by individuals?

(9) State in precise order the steps to be taken in organizing a Teacher Training Class.

(10) When is the best time to meet?

(11) What are the requirements to get a diploma?

(12) Is it necessary that the teacher of a Training Class be an expert?

(13) What are the advantages of an interdenominational or community class?

(14) How may the members for the Teacher Training Class be secured?

(15) How many Training classes have we? Have they succeeded?

(16) Who is the most suitable person to teach the Training Class?

(17) Who is responsible in those schools where they are not training their teachers?

(18) Where can any one get literature on Teacher Araining?

4. Announcements. Benediction, Rev. C. C. Peel.

Wednesday Afternoon.

1. Devotional Exercises, Rev. R. P. Crumpler.

2. The Laymen's Movement, Prof. W. P. Lawrence.

3. Report of Committee on Organized Classes, D. Jennings Sipe, Chairman.

(a) Value of Organized Classes, Rev. R. P. Crumpler.

(b) Paper on organized work, Mrs. C. C. Johnson.

(c) Open discussion led by Prof. T. C. Amick.

(1) What constitutes an Organized Class?

(2) What are the advantages of an Organized Class?

(3) Can classes be organized in all schools?

(4) Who should be leader of Organized Classes?

(5) Describe the best plans for organizing a class.

(6) What duties should the teacher perform in addition to teaching the lesson?

(7) What help should the Organized Class render to its members during the week?

(8) Is an organized class practicable in the country or small village?

(9) Where can one get supplies to organize a class?

(10) What is the significance of the red button, or emblem.

(11) Are Men's Classes for men, and Women's Classes for women, better? Why?

(12) Suggest a program for an organized class meeting.

(13) Should all classes be organized? If not, which ones?

(14) What are some of the best methods of conducting a lesson in an organized class?

(15) What should be done when a member is absent?

(16) Should the leaders do most of the work or employ all?

4. Address—The Work of our Orphanage, Rev. J. L. Foster, Supt.

5. Miscellaneous Business.

6. Adjournment. Benediction, Rev. T. B. Dawson.

Thursday, July 14, 10 A. M.

1. Religious Service, Rev. T. W. Strowd.

2. Minutes of previous day read and approved.

3. Report of Committee on Christian Endeavor, Prof. J. T. Cobb, Chairman.

(a) Address, The Development of the Christian Endeavor,—H. E. Truitt.

(b) Essay, The Christian Endeavor as a Spiritual Force, Miss Carrie Boyd.

(c) Open Parliament, Rev. L. I. Cox.

(1) What is the purpose of the Christian Endeavor Society?

(2) Who should belong to it?

(3) When should it meet?

(4) Three essentials of a good President?

(5) What are the President's duties?

(6) How can we interest our pastor in our work?

(7) How can we cooperate with our pastor?

(8) How can we increase attendance?

(9) How should absentees be looked after?

(10) What are the duties of the Lookout Committee?

(11) How to secure punctual service of the committees?

(12) What is the function of the executive Committee?

(13) A few points on leading and participation.

(14) How can timid members be induced to take part in the meetings?

(15) What are the most common causes of dull meetings?

(16) Should the same person lead all the meetings?

(17) What should be required of a person seeking active membership?

(18) Is there any valid reason against signing the pledge?

(19) How can we improve our prayer meetings?

(20) How can we secure punctuality?

(21) What has been the influence of your society on the young people?

(22) Can a pastor do his duty who does not train the young people in Christian service?

(23) Where can all kinds of supplies be had?

(24) What are you going to do about the work after this Convention if you do not have a society?

4. Announcements. Benediction, Rev. J. W. Bolton.

Thursday Afternoon.

1. Song and devotional service, Dr. W. C. Wicker.

2. Report of Committee on Home Missions, Dr. J. O. Atkinson, Chairman.

(a) General discussion led by H. C. Simpson.

3. Report of Tabulating Committee, Rev. R. P. Crumpler, Chairman.

4. Report of special committees.

5. Miscellaneous business.

6. What I Have Derived from this Convention. Voluntary participation.

7. Adjournment. Benediction, Rev. J. W. Holt.

The above Tentative Program has been prepared by the President and Secretary. We trust the members of our Convention will read it carefully, and if you have any suggestions or criticisms they will be thankfully received and considered, if sent in promptly.

We trust that the chairmen of the standing committees will spare no effort in preparing their reports on their departments of the work, and that they will make a full and definite report.

Bro. Superintendents and Presidents, it is just about one month until the Convention, and we hope you are planning to send a full delegation. Every school and organization of any kind can send a full delegation if they will start in time.

The following section from the Constitution will let you know how many delegates you are entitled to: "All elders and licentiates belonging to the N. C. and Va. Christian Conference, and all superintendents or presidents and secretaries of all young people's organizations within the bounds of this conference represented by departments shall be members ex officio. In the absence of the superintendent or president, his assistant or vice shall be seated as a member ex officio.

All young people's organizations represented by departments shall be entitled to representation upon a basis of one delegate for each 25 members, but any such organization, however small,

(Continued on page eleven.)

NOTES AND PERSONALS.

—Reports from Asheboro, where President Moffitt is visiting, are to the effect that he is steadily improving, being able to walk some out-of-doors.

—Beginning Sunday evening, July 3rd, Bro. Howsare of the Memorial Temple, Norfolk, is to give his congregation four Sunday evening lectures on a "Trip to the Holy Land."

—There are interesting and important articles in The Sun this week, to which editorial space is surrendered, and still much matter that should appear is crowded over to next week.

—The Christian Memorial Temple, Norfolk, Va., has nnanimously reelected Rev. McD. Howsare, pastor for another year beginning Nov. 15, 1910. It is understood that Bro. Howsare, who has served the church the past year with great efficiency and success, will accept.

—Because the first Sunday in June was a very rainy day and five hundred out-of-town visitors could not be present, the dedicatory services of the People's Christian Church, Dover, Del., were repeated under the regime of "Jubilee Day" Sunday, June 26, Dr. Lightbourne, the pastor, taking the place of Dr. Staley, on the former program.

—Prof. W. A. Harper, Dean of Elon College, has been in Eastern Virginia since June 10th in a vigorous canvass for students for Elon ,and writes that he is meeting with much encouragement. Our genial Dean is a worker, and if Eastern Virginia does not increase its quota of students to the College next year it will not be Prof. Harper's fault.

—Rev. A. C. Barbee, Durham, N. C., will, we are informed, close his pastorate with our Durham church at the conclusion of the present conference year, and is open to engagement elsewhere. Bro. Barbee has served at Durham several years and regards a change of pastorates advisable. He is a man of energy, loyalty and influence, and we trust some of our churches in need of a pastor will secure his services.

—Mr. A. C. Hall, of Burlington, who graduated from Elon in June, has been elected principal of the city high school, Calhoun, Georgia, for the coming year. Mr. Hall was an honor graduate, is a close and thorough student, and will, we have no doubt, make good as teacher. Sun readers can testify that he wields a forceful and facile pen, and if the field of journalism does not claim him, it will miss a shining mark.

—The Sun has begun a canvass for 500 new subscribers within the next three months, and expects to get them. In a few days last week Business Manager Cox, by a litle personal solicitation, put on 27 new names. Both Bro. Cox and S. M. Atkinson are in the field, with a most liberal offer, for new subscribers, and we believe they will come. If the 500 are added there shall be material change in the appearance and make up of the paper of which our constituency will feel proud. Now is the time to speak a good word to your neighbor about The Sun. Tell him, if he is not a subscriber that he can get the paper from now till Jan. 1, 1911, for 50 cents. Surely he will hear you then. Help us put the paper into his home for six months. Thank you.

—Mr. S. M. Atkinson having completed the year successfully as Professor of Greek and Mathematics in the Jones High School, Lynville, Tennessee, returns for the summer campaign as solicitor for The Christian Sun, beginning his work this wek at Franklin, Virginia, and will spend the month of July in Eastern Virginia, where he has made friends and done very acceptable service for The Sun in previous years. We warn our readers against receiving him as our son. This was a pure fake from the beginning. He never was our son. He does happen to be our oldest brother's son, and is himself almost, if not entirely, as old as the editor—in appearance at any rate. The editor is yet a very young man, and wishes his friends and indulgent readers to receive this other young man who travels now, with as much favor as they can. Thanks, very, very much.

—One solid week of unbroken rest, rest accelerated, emphasized and sweetened, by peaceful sleep, fine fishing and the best of good eating (Oh! my!) at the generous home of our friend, J. Beale Johnson, in Wake County, has made this scribe feel five years younger and ten years happier. The doctor said it must be a month in the mountains. We told him that one week of regal hospitality at a friend's home near a mill pond would make mountains seem small and a month meager in comparison. It was just a sort of a nervous knock-out anyway, for which we recommend evermore a friendly roof, plenty of fried chicken (get envious ,brother preacher) and one dose of fish-tonic taken good and deep—not too deep—and long, very long each day. If that doesn't cure, better make your last will and testament, engage a preacher and consult the undertaker. For that one week's rest Sun readers shall have a happier heart, a brighter page and a more willing editorial hand for a year to come. As our five year old junior gleefully exclaims when he flings a banter, "Now what you say?"

ELON COLLEGE NOTES.

—Mr. S. J. McCauley of Chapel Hill, who was here in the spring for the purpose of buying a residence, has not yet succeeded in purchasing a place. He has rented the Rev. J. L. Foster residence between the residences of Drs. Atkinson and Moffitt, and will move his family as soon as the painters and paper hangers, who are overhauling the house, are through, his furniture having already arrived.

—Mr. C. C. Howell, of Florida, who graduated here two years ago, has just received the degree of bashelor of laws from the University of Virginia. Accompanied by his mother and little sister, he stopped a day or two last week with friends here, while on his way home from Charlottesville, he with Mr. R. H. Barnes and Mrs. Howell and little Dorothy with Mrs. W. A. Harper.

—Rev. L. I. Cox is remodeling and enlarging his residence.

—Professor T. C. Amick was sick last week, but had recovered sufficiently by Friday afternoon to go with Mrs. Amick to visit relatives near Liberty whence he will begin his canvass for students about July 1st.

—Mr. S. M. Atkinson of the Class of 1909, who has been teaching in Lynnville, Tennessee, is at Dr. Atkinson's. He purposes traveling during the summer in the interest of The Christian Sun. He has been elected to a position with good salary to teach Latin in the High School, Meridian, Mississippi. His sister, Miss Mildred Atkinson, of the Class of 1908, after closing her year's work as teacher in the Appalachian Training School, Boon, N. C., spent several days with relatives in Nashville, Tennessee, and is now visiting at Dr. Atkinson's here.

—Miss Wilson, principal of the music department, is visiting in Pittsburg, Pa. Her aunt, Mrs. Robinson, who spent several weeks here accompanied Miss Wilson as far as Washington, on her way to her home in Boston.

—At the regular quarterly conference of the local church, Wednesday evening, June 22, the pastors, Rev. Dr. Atkinson and Rev. J. W. Wellons, were unanimously voted a vacation for the month of July.

—Miss Blondie Kernodle, daughter of Mr. John T. Kernodle, and a student here last session, was taken to St. Leo's Hospital in Greensboro last Saturday and was to be operated on for a complication of diseases today (Monday).

Later.—Miss Kernodle stood the operation all right and is doing well.

—The ladies of our town had a meeting in the College Chapel Wednesday afternoon, June 22, for the purpose of

furthering the interest of the hospital soon to be built by the citizens of Alamance County. The ladies of the county are being organized to raise money to furnish the new hospital which is to be built by the men of the county, and it is to be located on the macadam road leading from Burlington to Graham.

—Mrs. Anne Black of Ramseur, N. C., was here last week for the purpose of buying a home. She expects to move here to get the educational advantages of the town.

W. P. Lawrence.

NOTICE.

The Young People's Convention of the North Carolina and Virginia Christian Conference, will convene at Apple's Chapel, July 12th and 13th. All ministers, delegates, and visitors, who expect to attend, will please notify Mr. Frank Apple, Brown Summit, N. C., that you may be provided a home.

Those coming by rail, and giving notice of same will be met. Train No. 35 from Danville will be met at Brown Summit July 11, at 5:40 P. M. and train No. 139 from Durham will be met at Gibsonville, July 11 at 6:42 P. M. We hope all who can will come on private conveyance. We trust that every Sunday school, Christian Endeavor, and Teacher Training Class of the Conference will be represented.

Let us all work together with the Lord and we will have a great Convention.

L. I. Cox, Pastor.

TO PRIMARY SUPERINTENDENTS, WORKERS AND TEACHERS.

Chiefly because the movement has been so recently launched and is even yet largely in its formative period, the leaders of Primary Union of the E. Va. S. S. Con. have not felt justified in inviting very much notice to their efforts in this line of Sunday-school work; hence the department has been but little brought to public attention, and on this account very little is known among our Sunday-school people about the work. But this child of the Convention will be one year old soon, and it is to have a birthday celebration. During the approaching Convention, a part of Thursday afternoon is to be devoted to the purpose of demonstrating the Primary Union idea. The work presented there will, we hope, more fully than has yet been done, define the most salient features of this branch or department of S. S. work, and lead to a wider knowledge and a more general appreciation of its aims and methods.

We especially urge all primary workers and teachers, if they cannot attend the whole Convention, to be present on Thursday afternoon, also on Friday morning, at which time a special Primary Conference will be held. Miss Arabelle Winston, of Norfolk, State Supt. of Elementary Work, will make an address.

Mrs. J. J. Lincoln.

"NO MORE SUNDAY-SCHOOL CONVENTIONS"?

Dear Mr. Editor:—

"No more Sunday school Conventions" is the caption of an article in the Christian Sun of June 15, by Prof. S. M. Smith, of Norfolk. This headlline startled and surprised me.

The article leads off by saying, "Attention has already been called to the fact that hereafter there will be no Sunday school Conventions held in the different Conferences, but that these Conventions will in the future be known as Young People's Conventions. This change was made in the Young People's Convention which met at Elon College about a year ago."

I wonder if I have been asleep all this time, or so careless as to overlook such a statement made hitherto. This is the first time I have seen such a statement. I noticed that they recommended such, but actually changing it, I knew not that there was such an action.

I beg to ask, Whose prerogative is it to change our Conventions? I am not quite certain that I know; but it seems to me, if it is to be general, that there is no power to do so but the Southern Christian Convention. It was my misfortune that I was not able to attend the Young People's Convention at Elon and thereby am not familiar with everything that transpired; but it seems to me much that this Convention should assume to dictate to all the Conventions, and it seems to me to be a matter of much greater moment to convert our Conventions into a Young People's Convention exclusively.

NOTICE is hereby given that the Eastern Virginia Sunday-school Convention **is still a Sunday-school Convention**, and as far as I am concerned, it always will be so long as I am of the opinion that I am at present.

The program makers of this Convention will give place, as far as possible, to the subjects outlined by Brother Smith, but it is a Sunnday-school Convention looking to the development of the Sunday-school in its every department.

Yours for better Sunnday-schools,

H. E. Rountree, Gen. Sec.

Eastern Virginia Christian Con.

TO S. S. SUPERINTENDENTS.

My Dear Brother:—

On Friday morning at 9 o'clock, July 22, 1910, (the last morning of the Sunday-school Convention at Norfoik) there is going to be held a special conference for the benefit of the superintendents of our Sunday-schools. That means you. At this Convention you are going to be told how to make yourself more proficient as a superintendent, how to conduct your school to a better advantage possibly, and how to attain to a greater degree of efficiency in the school. Rev. McD. Howsare is going to do it. He will be there and will tell you all about it.

We are asking every superintendent and his assistant to be present at this Conference. If you cannot attend any other day, or session, of the whole Convention, we want you to attend this. Make it your business to run down to Norfolk on the first train that morning and go straight to the church, corner of Cook and Tunstall streets, at the Conference. We have gone to some expense to prepare this Conference and expect to be put to more. We hope you will show your interest in the work and your appreciation of the Conference by being there.

Kindly drop me a card at once stating whether or not you will try to be there.

Thanking you for this kindness and expecting you to say "yes," I am

Yours for better Sunday schools,

H. E. Rountree, Gen. Sec.

Waverly, Va.,
Junne 27, 1910.

OBITUARY.

Ferrebo.

Mrs. Hassie Pool Ferrebo was born March 24, 1878, and died May 9, 1910, age 32 years, 1 month and 15 days. She was the daughter of Mr. and Mrs. James S. Pool of Virgilina, Va., R. F. D. 5. Early in life she professed faith in Christ and united with the Baptist Church. On May 15, 1904, she married Mr. Willie Ferrebo of Stem, N. C. Their home was blessed with three children, Willie, Ruth, and Morado Kathleen. Seven days before the mother's death little Morado preceded her to the spirit land.

She leaves a husband and two children, a father and mother to mourrn their loss.

At the request of the deceased her body was taken to the old homestead near Virgilina on Tuesday, May 10th, and on the following morning at 9:30 the funeral was from the home, conducted by the writer, and the burial was in the family cemetery in the presence of a mumber of relatives and friends Many hearts are sad, but their sorrow is not without hope. C. E. Newman.

THE BOOK.

The Bible is the most attractive book ever written. Many interesting and attractive books have been written on romance, biography, travels, history, and on every subject, but the Bible stands preeminently the center of attraction among them all. Brilliant people and learned scholars in every age have produced able and beautiful works, written charming essays—but the inspired Bible writers have surpassed them all in style, thought, expression, and spiritual helpfulness. Their inspired sayings were not only helpful to themselves, but a blessing to untold thousands who read them with increasing devotion. Said a very truthful character recently, "The Bible moulded my life and made it what it is. For it taught me the way to walk up to Christian manliness. It has fashioned more lives and formed better characters than any other book wherever it has been read and practiced."

It has cheered more believers on their way and comforted more leaving the world than anything else. Before leaving this world for his heanvenly home, a faithful minister said to his daughter, "Give me the Book that I may see it again before I go." She said, 'Which book?" and he replied, "There is but one book, and that is the Bible." He felt that that Book was all and all to him.

Influenced by the company kept or the books read, an individual either grows better or worse. There can be no standing still or neutral ground. Either upward or downward he goes. It is a commendable fact that in the last century and thus far into the twentieth century more has been written and spoken about the Bible than any other book in all the great and small libraries put together, and its study is becoming more interesting and instructive all the time, which proves its popularity and superiority over all others. Time nor distance effects not its onward march and triumphant entrance into the whole world.

No other book in all the round world has given to its readers such exceeding great and precious promises—none others have promised everlasting life with a splendid home that shall last forever; and none have told so well how to cure a diseased and troubled heart. "These sayings of mine from the lips of Jesus have helped the despondent, cheered the discouraged, comforted sick and diseased ones, and have been a stream of constant joy to so many weary souls. He who is the light of the world shines on its pages and illuminates the empires of earth and other worlds as well as the kingdom of heaven. It has passed through much criticism by its friends and some by its enimies, but it has stood the test well, and the truths it teaches will grow brighter until the perfect day when all must render an account to its Author. ,

J. T. Kitchen.

MINISTERS' SALARIES.

To many readers of religious papers this is not only an interesting subject, but a practical one; many of these readers being ministers, or supporters of ministers. On this subject no census can be taken that is worth anything; and any philosophy based on general statistics may be very misleading, however verbose in expression. Last summer I found the following single item in the news column of the daily press which has a lesson of interest:—

For Dr. Hale's Widow.

Senate Directs Payment of Six Months Salary as Chaplain.

Washington, July 7.—Following a long-established custom in respect to its employes, the Senate, to-day voted six months' salary to the widow of its late chaplain, Dr. Edward Everett Hale.

The salary is $1,000 a year. It was raised form $900 while Dr. Hale was holding the office.

It is a fact often commented on that the Senate pays the chaplain $200 a year less than it gives the man who makes the matutinal round and winds and regulates the clocks of the Senate.

Readers will remember Dr. Hale as the most celebrated Unitarian clergyman of this century, until his death; being more in the world's eye than Robert Collyer, or President Elliot, largely on account of founding the "Lend a Hand" Club, and the literary success of one of his many books: "The Man without a Country." In his old age he was appointed chaplain to the United States Senate; the cultivated Unitarian senator from Massachusetts, George E. Hoar, having in fluence to secure the appointment.

Dr. Hale had been loaded with respect and praises during his life. When he reached old age, the young men and the middle aged united, with no dissenting voice, to do him honor. His long service in the ministry, his denominational leadership, his eloquence as a speaker, his literary prestige and humanitarian activities had surrounded him with a reverence that made him as unique in his way as Moody was in his. Belonging to a denomination that is bepraised as able to open purses as fat as those of the Roman Catholics or Episcopalians, it would naturally be supposed that his pecuniary compensation in the chaplaincy of that august body of millionares, the United States Senate, would lift him out of the common lot of the ministry, as to salary.

In the cities, letter carriers in the pay of the government receive, I believe, from nine hundred to twelve hundred dollars a year. Their situations are secure for them. Many of them are becoming old in the service. The mental ability which is demanded by their calling is almost a negligible consideration. Ordinary schooling, common sense, physical ability to walk and carry a reasonable load, and honest character, are the needed qualifications. Every locomotive engineer, every coal miner, every brick mason, every farmer, every carpenter, needs more mental ability and more technical skill. Yet the letter carrier that has served but a few years receives more pay from the government than the august Senate of the United States paid the great Edward Everett Hale, the prince-preacher of a rich denomination, anthor of books read in two hemispheres, and whose whole life had been a blessing to humanity.

If it be urged that the chaplain only served a few minutes a day, we reply that the observation is frivolous. For a millionaire bank president, who arrives at his bank at 10 A. M., leaves for lunch at 12:30, returns at 1:30, and finally leaves the bank at 2 or 2:30 daily, receives often from $10,000 to $20,000 a year for his services; although much of his time at the bank may be spent in negotiation with other capitalists in the interest of his private finances.

But Hale's work at the Senate, though brief, was necessarily choice work, requiring character behind it to make it respected, even from the world standpoint. It could not be turned over to a cashier, book-keeper, or teller; because the senators needed Hale's own physique, Hale's own vibrant voice, Hale's own mental ability, Hale's rhetorical wording, and Hale's own high character. There was not a banker in the United States that the Senators would have been willing to see serving in Dr. Hale's place, for the simple reason that Dr. Hale had qualifications for the position superior to those of nearly all the men of a million.

And yet they paid him less than a let ter carrier.

Why?

Because he was a minister of the gospel.

J. J. Summerbell.

Dayton, Ohio.

—The foolish and the dead alone never change their opinions.

FROM JAPAN.

Dear Editor of The Sun:—

As The Sun makes its steady visits, I remember my promise to some of the Southern friends, to contribute occasionally for its columns.

Indeed I did send one letter from Ishinomaki, but I suppose it became lost on the way. I know the editor is anxious to inform his readers of the work in other lands, so I do not suspect the editor's waste basket, you see.

I enjoy the letters and field notes, since having visited Va., N. C., and West Virginia especially. The church papers become like personal letters. Today though we had walked six miles from Nagaru, a village on the Wata-no-ha Bay, where one of our Christians lives, and it was near noon, and the dinner to be gotten, the Bible Woman had to remind me that the charcoal fire in the brazier was ready for service, because I was away in the Southland perusing one of Dr. Manning's Norfolk Letters.

Last evening we had a lantern meeting at Nagaru, the home of the church treasurer. He and his wife are the only Christians there, though a policeman and a barber and perhaps others are interested.

This man has been a Christian for 20 years—think of the lonesomeness of the situation—his only fellowship with other Christians on Sunday. During the last year he has read the New Testament twice and the five books of Moses, making a practice now of reading one hour aloud every evening for the sake of his family. Through the cold winds, snows, and rains he has walked the ten miles to and from church this winter, bearing responsibilities faithfully.

Mt. Matsukawa is learning to walk with the faithful enumerated in Heb. 11, "of whom the world was not worthy."

This morning we visited the salt works where this Christian has had employment for a long time. A tract of 125 acres is devoted to the salt fields. The sandy surface is raised one foot above tide level, and at regular intervals boxes are sunk in the sand beside which are two small pools of water. Sand from the bed of the canals near is placed in these boxes, and water from one of the small pools poured over it. This water takes up the salt from the sand, in adition to what it already had, and passes through a tube into the second pool.

Workmen (or work women) dip it into buckets two of which they easily carry suspended from a bar across the shoulders and it is brought into one of the 43 huts or houses on the salt plains, where it is strained through sand and straw matting and cloth, then boiled for three hours in a shallow pan 3 inches deep but 12 feet by 11 in diameter.

The liquid we saw this morning had been evaporated two hours and the workmen were removing the scum and could detect the grains of salt in the water.

It is then placed in vats with bamboo bottoms for drainage and is packed and sold in straw bags. The fine table salt is made by boiling again in water. The works can produce 1520 lbs. of salt daily, though I am not sure that they average that. Many workmen are employed, but most of them for only part time. In the morning one man is employed in the house and one outside, but in the afternoon the number is increased to two in the house and four outside.

Twelve hundred people have some connection with these salt works either as night workers or part time workers. Six hundred are women.. We watched a woman cleaning a salt vat this morning. It is not as hard as the regular farm work or carrying fish long distances and selling them, I think, at which the poor women here work so steadily. But it is rather monotonous and laborious for a woman who must also be the cook and house keeper and homemaker—if there be any place worthy to be called home. Most of these thatched-r of huts might not seem to you worthy the name, but they shelter men and women of deep hopes, strong fears, and great ambitions—men and women who think about the real things of life, too, though few of them have heard of the true God and the only Savior from sin. I am glad that some thatched-roof dwellers in both Porto Rico and Japan are bearing because of your interest.

Sincerely, Alice True.

Ishinomaki, Japan, May 20, 1910.

TO THE METHODIST PROTESTANTS OF NORTH CAROLINA.

An Explanation and a Declaration of Purpose.

A year ago now, Prof. T. C. Amick, a member of your church, was elected to a position as teacher in Elon College. This step was taken after long consideration, the conclusion having been reached that he was the man for the place and that the Methodist Protestants were entitled to a place on our Faculty because of their previous patronage. There had never been a year when many Methodist Protestants had not been in attendance here and two of them had graduated. We felt that to have a member of your church on the Faculty would make you better satisfied to send your children here, until you should have a College of your own in the State.

Now some have perhaps felt that this was aimed at Western Maryland College. There was no such intention nor is there now. We do not wish to influence a single young person away from Western Maryland College to Elon College. We are not seeking educational proselytes nor any other kind of proselytes. We simply offer to those Methodist Protestants in North Carolina who do not intend to patronize Western Maryland College the opportunity to educate their children in an institution fostered by a Church holding doctrines and views close akin to their own and in vital touch with a leading teacher of their own faith. We believe that this aim will be acceptable to Methodist Protestants and Christians alike, and that out of it will grow a spirit of fraternity and fellowship and mutual helpfulness that will in some measure approximate the realization of Christ's prayer for his people, that of oneness, not an organic oneness, but a cooperative, federated, spiritual unity of heart and purpose. We wish for this; we wish for the mutual advantage of both Churches, historically descended from the same parent, and always working side by side and together for the glory of the same great cause.

What effect will this have upon a N. C. Methodist Protestant College? Certainly not to delay it, but to encourage and prepare the way for it. A student body must grow by slow stages. Were you to erect a college and open its doors in September, you would have only a limited student body, because the great mass of the Church for one reason or another have not felt constrained to send their children out of the State and no considerable pressure has been brought to bear upon them to induce them to send to other institutions in the State, as a preparation for a College of your own. If this pressure can be brought to bear upon them now, in the days when you are planning your College, when you do begin you will have far less difficulty in supplying a student body. A part of a comprehensive statesmanlike planning for a Methodist Protestant College in N. C. might well, therefore, include a campaign spread over several years to get the great mass of the Church in the habit of educating their children, and experience shows that they will not form this habit by sending to an institution out of their own State. This experience demonstrates the necessity of a denominational College for your people in N. C. and suggests one means of preparing the ground for it.

(Continued on page fifteen.)

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE KINGDOM OF HEAVEN.

The Kingdom of God is not meat and drink; but righteosuness, and peace, and joy in the Holy Ghost.—Rom. 14: 17. (Golden Text for Sunday, July 3.)

There are several separate and distinct kingdoms about us, the mineral, vegetable, animal, each filling its function, each with its peculiar sphere and adaptation. The lowest of these, the mineral, can never rise to the highest, but the highest can appropriate and utilize the lowest.

There is one kingdom above us. This is the highest of all. It is the kingdom of soul, of spirit, of God. This is over all and above all. Nothing low or base or vile can rise to or enter this; not even the matter of food or drink. In this kingdom only that dwells which is spiritual. This kingdom will not appropriate the low, base or vile. It only condescends to use that which is high, holy and pure. If one would be exalted into the kingdom of God one must dare to have in one's heart, mind, soul that which the kingdom above can appropriate. When one harbors in one's heart envy, malice, evil thoughts, unclean ideas, one cannot dwell in the kingdom of God, nor have the kingdom of God dwell in him. "The pure in heart shall see God," because the kingdom of God, that higher, holier, better kingdom can take into itself those who are pure in heart.

We learn by comparison. There are no unrelated ideas. Our knowledge comes by relating one thing or thought to another. Even our Savior, with all his heavenly wisdom, knowledge, understanding, eloquence could not tell what the kingdom of heaven was. He could tell and He did repeatedly tell what it was like. He related it to the things and thoughts about Him and so through comparison brought His disciples, brings us, to see and to realize something of what the kingdom of heaven is like unto. A grain of mustard seed, the hidden leaven, the secret treasure, the pearl of great price, these are they which are like the kingdom. They are small in themselves, but they amount to much, amount to more than all. They result, all of them do, in the manifestation of great power. The beginning is small. But the worth is there. The influence is there. The power is there.

We may think because of its seeming smallness, secrecy, obscurity, that the kingdom of heaven hasn't much weight, influence, power. It is worth more than all the treasure of this earth beside. Who spends his days in winning only meat, bread, and drink, and does not take time to cultivate peace, righteousness, joy in the Holy Ghost in his heart misses all of life. He had better never been born.

THE CASE OF ELON COLLEGE.

Elon College is bidding for the patronage of the boys and girls of our Christian homes in the Southern Christian Convention. More also, but to designate let it go at that in particular. This much it has a right to expect; more it will do ,and do well.

Our Christian cause and churches built this institution. Our educational soul, in the South, went in pain and in travail till this child was brought forth. Through these twenty years we have nourished and nurtured it as a proper child, a child comely, vigorous, worth our while and worthy to look upon. We submit in all candor and frankness that to date, Elon College has had a growth and made a record that no member of the Christian Church need blush at, nor be ashamed of. I speak now of her record as a whole. Some of the most vigorous and active minds among us, of men and women, ministry and laity, some of the nobest souls and most active spirits in all our Christian cause, received their training, got their inspiration, acquired their store and stock of learning, knowledge, wisdom, in the class and lecture rooms of Elon College. Brethren and beloved, when you look at the twenty years of Elon you will find them years of might and main and majesty in our Christian cause; and there is not a man of us, however scrupulous and conscientious, who can have righteous cause to blush or be ashamed on this account. When you look at what Elon College has achieved in these years, has actually brought to pass, has put out before the world as a product, you and I and all the rest can say, must in all candor and sincerity say, God bless an institution like that. Look at our pulpits: look at our array of trained and qualified talent in the professions: look at our hundreds of homes where the touch of Elon's training has gone, and your heart must of necessity yield acclaim to this sentiment.

Here then is this Elon laying claim now to our consideration, bidding for the patronage of our boys and girls. Under the high heavens there never was an institution faultless and flawless. These are all human, institutions of learning are. They are managed by men and women who have the weaknesses common to our human kind. There is some man on the staff of teachers, some woman in the departments, that you do not personally like. It would be strange indeed if there were not. Here is a ruling of the faculty, a disposition on the part of the authorities, as touching some particular measure, that you do not coincide with. It would be marvelous indeed if there were not.

How exceedingly wise you are, my brother. Have you considered that at least here are conscientious men and women laboring with all their might and main for the very best results as touching the heart, mind, soul of your boy, your girl? Have you considered that this whole church of ours has chosen as best it could these men and women to do this work—the best men and women for the place, all things considered, that could be found and obtained?

Have you considered that this Christian Church is doing the best it knows and can with this educational child of its keep and care? That this church of ours locks its design and destiny, educationally, with this institution, and that this institution can no more go wrong continually, or fail permanently, than this glorious Church and cause of ours? Have you considered what Elon College has done in twenty years, what in very truth you, and every thinking one, know it will achieve in the twenty, in the fifty years to come?

You are sending your boy, your girl, on a mission among the stars. You want them to raise their eyes, their energies, their hearts, heavenward. Well, you don't view the stars with microscope, do you, nor pick at the planets with a probing knife? You train the telescope upon the starry heavens and wonder at God's handiwork, the planets and the powers planted there. Consider this Elon in this larger sphere. It is a veritable planet moving in the heaven of our hopes and aspirations, educationally, religiously. Look at its twenty years and ask your heart if here indeed is not a product worthy of pride and patronage, a moving power that gathers vol-

ume as it goes, an institution whose past is glorious, whose life and whose future it will be a pride and pleasure to share!

SUFFOLK LETTER.

Mrs. Mary E. Cobb, who was Miss Hand, was born in Brooklyn, N. Y., February 1, 1865. She was married to A. H. Cobb of Maine, by Rev. Jas. G. Roberts, in Rochester Congregational Church in Brooklyn, October 29, 1885. She was the mother of five children, Ethel Hand, Albert Harper, Augustus Houston, Wilder Edwin, and Marion Eliott. Ethel married Taylor Yates Nov. 17th, 1909, Mrs. Cobb was a widow more than five years. She died May 11, 1910. She had been in feeble condition for some months, but had improved enough to give hope of recovery. She entertained Rev. Dr. M. T. Morrill and Rev. E. K. McCord during the Convention April 26-29, and attended the Convention. Her final sickness was brief.

The family came to Suffolk nearly twenty years ago where her husband and his brother Wilder established a successful hosiery business as manufacturers.

Mrs. Cobb united with the Suffolk Christian Chruch February 6, 1898, and four of her children joined at a later date. Her membership in the church was delightful to her and helpful to others. Whole-souled in all she undertook, her church membership partook of the same nature and proved her worth.

She was a model in her domestic life. Solomon's description is Proverbs 31: 10-31, is a good portraiture of her life in the home. Forgetful of self, thoughtful of other members of the family, delicate in her attentions, self-sacrificing in her service, she directed the affairs of her home in simplicity, wisdom and love. If anything went wrong in the family it was never with her consent. Her children rise up and call her blessed, and coming years must add new value to their estimate of her worth.

She was a model friend. Sincerity was the chief element in her friendship, She could not tolerate shams, she cared nothing for show, she knew little of change; stability was a characteristic of her friendship; always the same, because sound in her judgment and true in her life. Her friends were real friends because tied to the good qualities that made up her life. There is nothing more valuable than old fashioned friendship based on moral and social affinities. Friendship based on externals of any kind is a broken reed.

Mrs. Cobb was a model church member. She had religion to begin with and cultivated the new life as one would cultivate a garden. She was not a one-sided member taking up only one line in life or service; she was an all-round member; faithful in all departments,—Sunday school, prayer meeting, regular church services, societies of the church, Teacher Training Class, liberal toward all of them. It was a great pleasure to see her face in meetings and to feel the help of her life. It may not damage the tree when the ripe fruit falls, but the tree for the time looks bare and shows its loss; so our church feels the loss of this model member. She made no great show of religion, but she made growth in grace. Not easily offended, not easily discouraged, no personal ends to serve, possessed of charity, absorbed in the cause, committed to the Lord, she was His, living or dying, and no doubt now rests in His presence and His love.

W. W. Staley.

NORFOLK LETTER.

Porto Rico Building Fund.

I desire here to again call attention to the building fund for the church at Ponce. You will recall that about a year ago I made a special appeal to the Sunday schools and asked that all make a birthday offering or take a special offering for the purpose. Some responded to the appeal, many did not.

I want to reach the ear of every Supt. Brother Pastor, if you read this and your Supt. does not, will you not call his attention to it and together talk and pray over it.

There is great and urgent need that this house be built. I am only asking that you provide the box and give the opportunity for those who wish to do so to contribute to the need. Won't you do that much? I am sure it will not interfere with or detract from any plans you may have. If you think it will, try it for one quarter or one year and test it, and if you are using the birthday plan already for some other purpose, take a special offering for this, and see if your people are not ready to respond in such a way as will surprise you. The Third Church school took its second annual special offering yesterday for this purpose and the subscription amounted to $125.05.

The Third Church, Memorial Temple, and Rosemont, held a union picnic at Ocean View Tuesday, 21st inst. Had a fine attendance and every body seemed to have a good time.

Col. A. Savage is now staying at the View, and is reported as getting along nicely, being able to get out in his rolling chair occasionally.

Bro. Hanson pleased two good audiences yesterday. He is getting the hearts of his hearers. He is being talked about in the community.

He has announced that beginning next Sunday night, he will preach a series of six sermons,—three on the general subject of "The Trouble Makers,'" and three on "The Peace Makers." He announces as the two first of the series, "The Man Who Talks too Much" and "The Hypocrite."

The Sunday schools of the Main St. Church and South Norfolk will run an excursion to Va. Beach on Thursday, July 7th, for their picnic.

The Tidewater Christian Sunday school Convention met in their regular session with the Portsmouth Church yesterday afternoon. A good attendance and fine reports. Prof. S. M. Smith conducted a round table on Discipline.

Rev. A. M. Hanson, of the Third Church, made the address. A summary of the reports was very interesting. Newport News did not report, but the others had received during the quarter 367 new scholars, showing at the present time a total enrollment in all departments in the schools comprising the association 1618. The schools raised for all purposes during the quarter $427. Portsmouth lead in new scholars enrolled, having added 115, The Temple second with 75. Lambert's Point led in money raised, $177.00. The Third Church School led in percentage of attendance, having had an average attendance of 67 per cent. of the total enrollment of 126, and quite a number of those were added at the last of the quarter, hence lowering the percentage a good bit. The total enrollment of the school including all departments is 179.

The next session of the Association will be held with the Third Church.

Committees have been appointed to arrange for and take care of the E. Va. Sunday school Convention, which is soon to meet with the Memorial Temple. It is hoped that there will be a good attendance.

J. W. Manning.

NOTICE.

I will be obliged to the Superintendents of our Eastern Va. Sunday schools if they will send me the name and date of oragnization of each 'Bible Class" in their school. I must have these in order to make a proper report in our Convention which meets June 20-22 with the Memorial Church in Norfolk.

Rospectfully,

M. L. Bryant,

34 Poplar Ave., Berkley, Va.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	**$1,141.29**
Dues:	
William Staley Cheatham.	$ .10
Nannie Benton	.10
Mary Lee Foster	.10
James L. Foster, Jr.	.10
Monthly S. S. Offering:	
Rosemont, Va.	2.15
Amount 23rd week	2.55
	$1,143.84

Elon College, N. C., June 22, 1910.

My Dear Children and Friends:—

The beautiful weather is very favorable indeed, and glad to say the wheat is injured but very little. It is now stored in the barn and will soon be ready for threshing.

God is very good and we thank Him and take courage.

The children are all well. They live in the air as much as possible, drinking in its pureness and bathing in the sunshine which does so much to bring health and strength to little bodies and minds.

We are sorry the report is so poor this week, but are hoping to make up in next week's report.

Let each one of the little friends wake up during the hot summer days, sell a chicken, some eggs, or fruit, and send in their nickles and dimes so that it will keep our courage up to normal at least, and if the temperature rises, why, all the better for all concerned.

Help us to keep cherful, friends, for "it is one of the great miracle workers of th eworld."

It reenforces the whole man, doubles and trebles his power, and gives new meaning to him. No man is a failure until he has lost his cheerfulness, his optimistic outlook. The man who carries a smiling face and keeps cheerful in the midst of discouragements, when things go wrong, when the way is dark and doubtful, is sure to win.

The warm months is a good time in which to be lazy, but Uncle Jim feels and knows you will do your best.

Mr. J. W. Payne, Wedowee, Ala., has donated this week 2 doz. 3 lb. cans of apples and peaches, for which we sincerely return thanks. We met Brother Payne last October on our visit to the Ga. and Ala. Conferences.

The Foster Shoe Co., Burlington, N. C., gives us this week 22 white cloth hats for the children. Thank you, brethren, for remembering us again. It takes hats, caps and shoes for boys and girls. You know one of the finest things for boys to chunk rocks at is a hat or cap—also these articles of wear are fine instruments to "fight wasp nests with(?)

We had a fine day at Lebanon (Caswell Co.) N. C., third Sunday. Every body seemed to welcome Uncle Jim, and after preaching pastor Cox gave permission for a few words for the Orphanage, which was accepted, and results will be reported later. We always love to go to Lebanon. They are fine people and have helped the Orphanage more than once.

Don't forget that children eat every week, dear friends.

Sincerely yours for work,
Uncle Jim.

Greensboro, N. C., June 20, 1910.

Dear Uncle Jim:—

Here I come with my dime for June. Hope you and all the cousins are having a good time. I wish I was down there with you and the cousins. We are going on a picinc to the park Tuesday. I am expecting to have a good time. I wish I could have been at the Christian Church Sunday night and had seen you. My brother said you were there. I will close with love to you and all the cousins.

Your niece,
Nannie Benton.

These beautiful June dayse are fine for picnics; hope you enjoyed yours at the Park.

Suffolk, Va., May 20, 1910.

Dear Uncle Jim:—

As you see from the heading of my letter, I am 9 months old and on a visit to grandpa. A happy time I am having. I usually looked solemn when grand pa came to see us, but now I smile, say "hey," and hold out my hands whenever I see him. I am foolish about him, and he reciprocates my affection.

Grandpa and mother measured me night before last. I am 2½ feet tall. I weigh 21 pounds on the penny-in the-slot scales. The scale played a tune and handed out a card saying, "You will have more joy and less sorrow than the majority of people.

The weight and measurements of a normal year old boy baby are as follows: 21 lbs. dressed; around head 18 inches; bust 18 inches; length 29 inches. At 8 months I fitted the 3 measurements exactly and weighed 20 lbs. dressed. My clothes weighed ¾lb., so you see how large I am. Here is another dime Grandma gave me.

Thursday, May 5th, mother and I came down with grandpa on the train, and the ladies in our car said I was the best baby they ever saw. I didn't whimper once Pontie met us at the station in Suffolk and went with us up to the parsonage, where Grandpa, Mr. and Mrs. Rawls, and little Margaret, live.

Grandpa put me in my coach and rolled me up the street. I guess he hadn't had a baby carriage to roll in a long time, for it seemed as good as a circus to everyone who saw him. Grandpa said he was on his "second go-round" rolling baby carriages, but it was his "first go-round" with boy babies.

On our way up the street we met my sweetheart's mama and auntie in their automobile. When they stopped Grandpa handed me to Margaret's mama a few minutes I had never been in an automobile before, but acted as if I had always been accustomed to them. Then my interpreter said, 'Will I do?" and Margaret's mama said, "Indeed you will."

Mrs. W. H. Jones called as soon as supper was over. Her daughter Phoebe, Miss Eunice Langston, and Mrs. Palmer, also called that night. Pontie helped put me to bed, and gave the first invitation for me to spend the day out in Suffolk.

The next afternoon, my dear little sweetheart, in company with her mama and nurse, called and left her little card. Somebody said I should have called on her first, but we thought it right for her to call first, as I had come 135 miles to see her. Her mama held her up and said, "Will I do?" We said, "Yes, indeed." I hope to introduce her to you some day, for she is beautiful. She

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doesn't seem ashamed of me, either. Then I put on my cap and coat and went riding with her. Her coach is like mine, except hers is green.

Sunady was Mothers' Day. I went to church for the first time. I was very quiet through the singing each time, but when grandpa started to pray, I said, "Hey! hey!" and mother, thinking some might criticise her little boy baby, took me out to my colored nurse Helen, who kept me in my coach at the door until service was over. I thought Miss Ella Beale and Dr. Rawls about the finest folks I saw.

Every where I was invited to spend the day. Pontie, grandpa, and mother were invited and went with me. Mrs. Jones's day came first, "Mother's Sunday," Dorris rolled me to sleep, while they enjoyed the dinner. Mrs. Jones's little granddaughter, Sarah Withers, was also there. Elizabeth Smith, Ann Rawls, and there mamas called in the afternoon.

We spent Monday at Mrs. Holland's. She is Ann's grandma. One of my latest stunts is chewing imaginary chewing gum, so I chewed gum while the grown folks ate a hearty dinner.

To be continued.

William Staley Cheatham.

Little man, while you are on this pleasure visit to see so many friends, be sure to drum for the Corner, especially bring in that little sweetheart of yours.

GIFTS AND BEQUESTS.

Rooms have ben furnished at the Orphanage by the following:

Single room by Mr. and Mrs. D. M. Cook, News Ferry, Va., in "Memory of Duncan McRae Cook, Jr."

Single room by T. E. Brickhouse, Norfolk, Va.

Single room by Hank's Chapel Christian Church, Pittsboro, N. C.

Single room by Ladies' Aid Society, Pleasant Grove Christian Church, Halifax County, Va.

Single room by Mrs. J. E. West, Suffolk, Va.

Single room by the Sunday school of the Norfolk Memorial Christian Temple, in "Memory of Prof. Wilkins."

Single room by Ladies' Aid Society, Berea Christian Church, Nansemond Co., Va.

Single room by Orphanage Committee of Ladies' Union, Memorial Christian Temple, Norfolk, Va.

Double room by Vincent Childon, Holland, Va.

Double room by Mr. R. C. Underwood and Mrs. Mary Winston, Youngsville, N. C.

Double room by Mrs. Rebecca Pearce and Mrs. W. W. Staley, Franklinton, N. C.

Double room by Lebanon Christian Church, Caswell Co., N. C.

Double room by Mr. T. E. Cheatham, Franklinton, N. C.

Bequests Have Been Made by

Deacon Jesse Winborne, Elon College, N. C.; Robert A. Hyslap, Norfolk, Va.; Deacon H. Mulholland, Chatham County, N. C.

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How many friends of THE SUN will help us increasing its circulation, and thus enable us to give the denomination a larger and better Church Organ?

PROGRAM.

Eastern North Carolina Young People's Convention, Amelia Christian Church, Johnson County, July 20-22, 1910.

Convention called to order at 3 P. M. Wednesday, June 20th, Rev. H. Sholtz, President.

Praise Service, Rev. W. G. Clements.

Words of Welcome, Rev. A. T. Banks, Pastor.

Response, Prof. T. H. Franks.

Enrollment of delegates.

Annual Address, Rev. H. Sholtz, Pres.

Music, Convention Choir.

Report,Sunday School Music Committee, A. T. Banks, G. R. Underwood, Geo. M. McCullers, C. H. Stephenson, Miss Lula Crabtree.

Address,—Sunday School Music, Rev. G. R. Underwood.

General discussion.

Assignment of homes.

Adjournment.

Second Day, 9:30 A. M.

Praise Service, Rev. A. P. Barbee, Leader.

Report, Sunday School Literature Committee, J. D. Wicker, Geo. T. Whitaker, C. E. Newman, John Murray, Miss Lizzie Peugh.

General Discussion..

Women as Leaders in Sunday School, —Miss Willie Staley.

Music—Solo, Miss Ethel Clements.

Report, Teacher Training Committee, W. C. Wicker, J. L. Foster, G. J. Green, A. P. Barbee, R. C. Underwood.

Business Items.

Adjournment for dinner.

2 P. M.

Report, Home Department Committee, L. F. Johnson, E. M. Newman, Mrs. L. F. Johnson, Miss Ethel Clements.

Primary Union.

Mrs. L. F. Johnson, Presiding.

Report, Primary Work Committee, Mrs. Irene Johnson Cook, Mrs. W. Z. Atkinson, Miss Lillian Long, Miss Valeria Alston, Mrs. L. P. Perdue.

Address—The Primary Teacher, Rev. J. Lee Johnson.

Third Day, 9:30 A. M.

Praise service Rev. H. F. Wolfe, Leader.

Report, Organization and Expansion Committee, W. G. Clements, W. C. Wicker, C. E. Newman, J. E. Franks, D. I. Langston.

General discussion.

Address—Relation of the Young People to the Christian Orphanage, Rev. Jas. L. Foster, Supt.

Young People's Societies.

Rev. C. E. Newman, Presiding.

Report, Christian Endeavor Committee, C. E. Newman, Chas. H. Stephenson, J. U. Gunter, J. M. Banks, Miss Sudie McCauley.

Address—The Rural Christian Endeavor, Prof. N. F. Branock.

Report of other societies.

General Discussion.

Business Items.

Doxology.

Benediction.

(Begun on page two.)

shall have one delegate."

"Each organization reporting to this body, except Home Mission Societies, is requested to send to this convention for its support two cents per gross enrollment, same to be paid when report is sent to convention."

Hoping that our work may merit the approval of those interested, and secure your cooperation in a successful convention.

Yours in the work,

J. S. Truitt, Secretary.

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YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention, Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE SUNDAY SCHOOL—WHY?
Number IV.

For the three previous issues of The Sun this department has carried each time an article under this general caption. Those who have read these previous editorials will recall that there have ben outlined three several ends, aims, or purposes of the Sunday school, as follows: Numbers, Religious Instruction, Soul-saving. Each of these ultimate ends has its advocates who insist that it alone justifies the continuance of the Sunday school as a religious organization.

We have seen that numbers alone will not stand the test, because those schools which aim at that as an end are unable to maintain their numbers after they enroll them, unless they have something more enduring than the mere enthusiasm of numbers to offer them. This something we have seen it is the province of the soul-saver to supply. The Sunday school has that to offer which no other school can offer, salvation from sin. Unless it does this it is a failure. But even then numbers will not stay, as history too plainly indicates. Is it not a fact that as soon as the children become young people, even though they are Christians, they leave the Sunday school as the fathers and mothers have already done? The Sunday school must be prepared to counteract this tendency. The ends of numbers and soul-saving will not hold them. How shall it be done? By Organized Classes? That will certainly help. But will that hold them? No; it will get them and give them Christian work to do, but it will not hold them. What will hold them, then? Trained Sunday school teachers—religious instruction. The future of the Sunday school is wrapped up in Teacher Training. No Sunday school can hope to achieve the best of which it is capable without a Teacher Training Class. But even the Teacher Training Class would not justify the expenditure of energy and money now invested in Sunday school work, unless there were numbers to teach, and souls were saved.

To sum up then the conclusion of the whole matter of our inquiry and investigation of the purpose or end of the Sunday school: **There is no one all-sufficient end of the Sunday school; the true aim to be set before the consecrated Sunday school worker is a three-fold one—Numbers, Religious Instruction, Soul-Saving—a blessed trinity these!** Let these three abide, and our Sunday schools will become the potent agencies they may be in the community life.

From Brother Lankford.

The Editor is in receipt of the following encouraging notice from Rev. G. O. Lankford, Columbus, Ga.:—

The organization of a Christian Endeavor in our Girard church is at last a reality. We organized last Sunday with twelve members and prospects for more at an early date are good. The organization was enthusiastic. We are confidently expecting much good accomplished through this means. I see the need more fully every day of giving our young people something to do. Nothing else but work will hold them for the church.

PLEDGE KEEPING.

So many young people of promise in the religious life hesitate to become active members in our Christian Endeavor Societies because they are afraid they cannot keep the pledge. It is rather a covenant with Christ to do his will and work with his assistance than a pledge. No young Christian should hesitate to covenant with Christ for definite Christian work such as the pledge (if we must use that word) enjoins and provides. For those who have already taken this solemn covenant with Christ, we offer the following words of comfort, cheer, and helpfulness from the pen of that world-famous Christian Endeavorer, Prof. Amos R. Wells, as set forth in a leaflet published by the United Society of Christian Endeavor:

You made your pledge to Christ; only he can release you from it.

Never say you can't do what the pledge requires. You are "trusting in the Lord Jesus Christ for strength." Is there anything in the pledge he cannot do?

"Whatever He would have me do"; you promised that. Don't see how little you can make that mean, but how much.

Glory in the pledge! It is your badge of honor, like the soldier's epaulets, that bind him to endure hardships.

Recipe for making pledge-keeping hard: do only the easy things. Recipe for making it easy: do the hard things.

The pledge has two handles by which you may lift it readily: daily prayer; daily Bible reading.

"None liveth to himself." You cannot keep your pledge "to yourself." Think of your example.

One of the best ways to enjoy pledge-keeping is to help some one else enjoy it.

Are you sorry that Christ has made so many pledges to you? Will you not be eager to make, reiterate, and keep, many pledges to him?

God will not judge your pledge-keeping by the part you keep, but by the part you do not keep. Music is judged by one discordant note, though the rest is harmonious. Be true, through and through.

Pledge-fidelity is a test of your manliness and womanliness. If you have not grace and grit enough for this, what a failure your life will be!

C. E. TOPIC FOR JULY 3—A FEW SUGGESTIONS.

The Cleansing of the Land.—Ps. 124: 1-8; Rev. 21:1-3. Monthly Consecration Meeting.

The Leader.—The leader will do well to speak of the many agencies and organizations now working for good citizenship—the Civic Clubs, the Betterment Associations, the Temperance Unions, the Red Cross, the Boys' Clubs, etc., etc. He will, then, do well to speak of the citizenship leagues affiliated with, as departmental work, the Christian Endeavor Society. If there is no such league in his Society, he ought to take steps to organize one or at least to set forth his claims and urge action soon.

The Scripture.—Have two young men to read the two passages. Have two young ladies comment briefly.

Special Work.—Have a two or three minute essay on **Jesus as a Good Citizen.**

Question Spurs:—To come in as voluntary participation:—

What can Christian Endeavor do for good citizenship?

What are some things in our national life that need cleansing? (To several.)

What are some things in our city (or county) that need cleansing? (To several.)

Who is responsible for bad government?

How can we secure good government?

Why must we as Christians obey the law and support the government?

What has our Governor done to make citizens better?

What can our Senators and Representatives in Congress do to make our government better?

What can I do to make this a better country? (To several.)

What will be the result, if Christians do not take active part in government?

References:—To come in as voluntary participation:—

Whoso will not obey the Law. Ezra 7:26
Fear thou the Lord - - - Prov. 24:21
Keep thou the King's commandment Eccl. 8:2
Pay your taxes - - - - - Matt. 17:27
Render both to Caesar and God Matt. 22:21
There is no power but of God, Rom. 13:1
Be subject - - - - - - - - Tit. 3:1
Submit yourselves - - - - 1 Pet. 2:13
How a city is exalted - - Prov. 11:11
What exalteth a nation - - Prov. 14:34
How the throne is established Prov. 16:12
In mercy - - - - - - - - - Isa. 16:5
Then shall judgment dwell - Isa. 32:16
The Lord hath filled Zion with righteousness - - - - - - - - - - Isa. 33:5
In righteousness - - - - - Isa. 54:14
Golden rule - - - - - - - Matt. 7:12
Be honest - - - - - - - - Dent. 25:15
A false balance is an abomination Prov. 11:1
Recompense to no man evil for evil Rom. 12:17
Owe no man anything - - - Rom. 13:8
Finally, brethren - - - - - Phil 4:8

The Roll Call.—Keep an account of all who participate beforehand, then call list only of those not having taken part.

For Next Week: The Model Society.

M., July 4, Mutual Ministry,—Rom. 12:3-8.

T., July 5, Committees that serve,—Rom. 12:99-16.

W., July 6, A Finance Committee,—Acts 6:1-7.

T., July 7, A Model Prayer-Meeting,—Acts 4:23-32.

F., July 8, A Model Consecration Meeting,—Ex. 19:3-8.

S., July 9, A Model Missionary Meeting.—Acts 13:1-5.

Sun., July 10, Topic—The Model Christian Endeavor Society, 1 Cor. 12:4-27

Suggested Program.

1. Song. Chain of prayer.
2. Scripture and comment.
3. Leader's prayer.
4. Song Service, two or three spirited Consecration hymns.
5. Leader's remarks.
6. Special work.
7. Solo or other special music.
8. Voluntary participation, including voluntary answering of Question Spurs and reading or recitation of Scripture References with brief comment, with stanzas of appropriate songs interspersed.
9. Pledge in concert.
10. Pastor's Five minutes.
11. Song. Offering. Pauline Benediction.

YOUNG PEOPLE'S CONVENTION.

In a recent issue of the Sun I referred to the fact that the Young People's Convention which met at Elon College in May, 1909, voted on the matter of changing our Sunday School Conventions in name to Young People's Conventions. The Elon Convention did not mean to appear dictatorial, but passed the motion somewhat as a suggestion, which, by the way, so far as I know, has been accepted and adopted by all our Conventions except the Eastern Virginia. The Elon Convention was a representative body made up of delegates from all our conventions and conferences. Every action was thoroughly discussed pro and con before being passed upon. A spirit of conservatism characterized the entire session. Everybody is agreed that during the past few years especially, good work has been done in all our churches along the line of Sunday-school work generally. But there are other phases of work peculiar to our young people to which practically no attention has been given. I refer to Christian Endeavor, the Laymen's Movement, Young People's Missionary Societies, etc.

Heretofore we have been bending all our energies toward the building up of our Sunday-school work to the neglect of everything else. The Elon Convention had a broader vision of the work and in order that every department might be provided for voted to ask that all conventions hereafter be called Young People's Conventions and that provision be made in the building of programs for other phases of our work, especially Christian Endeavor. If this is not done, where will Christian Endeavor come in? To what body will C. E. societies report? By combining these departments of our work, and providing for all in one convention, we can easily avoid the multiplicity of machinery which would otherwise be necessary.

The term "Young People" does not necessarily mean that only young men and young ladies are eligible to membership in an organization that works under that name. There are about as many of our older people to-day in our Christian Endeavor Societies as there are in our Sunday-schools. The hope of our church lies not in getting our old people to work in Sunday School or any where else, but rather in developing the talent among our young people which during all these years has practically gone to waste for lack of better organization. True "no outside organization has the power to change the name of a convention," but for the best interests of all departments of our work it might be best that this be done. The Christian Church is a free institution. Every conference, convention, church, and individual comes pretty near doing as it pleases, which, to the mind of this writer, has greatly handicapped our progress. The prevailing thought in the minds of those attending the Elon Convention was that in all our work there was need of greater concert of action, more unanimity of purpose. Heretofore the Sunday-school Convention in each Conference has been working along its own line, one convention advocating one thing, another another. The object of the Young People's Convention (the biennial session) is to outline the plan of work for our young people for the entire Southern Church, thus concentrating our efforts in the direction of our greatest need. This can only be accomplished by co-operation on the part of all our Conferences or Conventions.

S. M. Smith, Pres.
Young People's Con.

Norfolk, Va.

DIED.

Deford.

At his home on Market St., Suffolk, Va., June 23, 1910, James Benjamin Deford, aged 61 years, 4 months, and 10 days. Dec. 10, 1909, he was coming home from his work with his horse and cart and as he was crossing the N. & W. R. R. at the Washington St. crossing, he was struck, or his cart was, by the train and he was seriously injured. He bore his sufferings with much Christian fortitude, being resigned to the will of his Lord. He was a good Christian man and much beloved by all who knew him. He was a true member of Cypress Chapel Christian Church. He loved his church and did what he could do for it. He leaves a devoted wife, two sons and two daughters and many friends. The funeral services were conducted by his pastor at his home on Market St., Suffolk, Va., assisted by Dr. Staley and his remains were laid to rest in the Crader Hill cemetery. The Lord bless and comfort the bereaved ones.

H. H. B.

"Father, may I ask you a question?"

"Yes, my son."

"What is an excavation?"

"Why, an excavation, my boy, is a place from which dirt has been taken."

"Well, I suppose my face is an excavation, then."

MARRIED.

Frost-Holt.

At the home of the bride, Burlington, N. C., June 8, 1910, Miss Nina Fleetwood Holt, and Dr. John Samuel Frost of Mocksville, N. C., now located in Burlington, N. C., in the practice of dentistry, were united in marriage the writer officiating.

A beautiful musical program was rendered and as the joyous notes grew softer and sweeter, Dr. Frost and Miss Holt entered the parlor which was decorated with ferns and palms, and where a few of their many friends had gathered, and there took the sacred vows of husband and wife. The beautiful souvenir ring ceremony was used.

Following the marriage a reception was held and delicious refreshments were served. The decorations in dining room were beautiful. At 11:18 A. M., the happy couple left for a trip north.

May the roses that bloom along their wedded pathway have just as few thorns as is consistent with the Divine will.

P. H. Fleming.

Barlow-Collier.

Mr. E. W. Barlow and Miss Francis L. Collier, both of Dendron, Va., were married at the home of Mrs. S. W. Wrenn, grandmother of the bride.

Only a few of their many friends were present, and immediately after the ceremony the young couple drove to Waverly, Va., and took train to Norfolk, then boat to Washington, D. C., and spent their honey-moon.

Mr .Barlow is an accomplished contractor of Dendron. Miss Collier is the pretty daughter of Mrs. O. G. Collier. Mr. and Mrs. Barlow will live in Dendron. We hope much success and happiness to the young couple.

C. C. Jones.

DIED.

Zecheriah M. Taylor.

The subject of this sketch was born in James City Co., May 7th, 1847, near Williamsburg, Va. He died June 7, 1910, at the home of his brother, at Newport News, Va., aged 63 years and one month. Ever since his fourteenth year he has been a great sufferer, and cripple, caused by white-swelling, and for the past twelve years a sufferer from inflamitory rheumatism, which so fearfully drew his limbs that he could not walk, and quite often could not be moved by the most loving and gentle hands without great pain. For more than forty years and during all his adult life he found a home and most loving and tender ministry with his brother, Mr. A. B. Taylor, of this city, and a member of East End Christian Church. Early in life he professed faith in Christ and united with the M. E. Church, South, with which he held membership until his death. Although a cripple and sufferer before coming to this city to live fourteen years ago he served his county as Commissioner of Revenue, and his town, Toano, Va., as postmaster. Bro. Taylor came of a most excellent family, and was possessed of refined and noble instincts. For the past four months he was confined to his bed and gradually grew worse until stricken by an acute attack of Brihts disease, and the frail body, so weakened by pain and disease, gave up the fight. While from the outside viewpoint he seemed to be a great care, yet to those who ministered, watched and waited it looked like a sweet ministry of love, and they sealed such loving service with tears of sincere sorrow when the end came to the sufferer. Brother Taylor enjoyed the confidence and esteem of his friends and the public generally. His remains were carried over the C. & O. Ry. to Toano, his old home, and were buried in the James City Chapel Cemetery. Services were held at the grave and attended by a number of relatives and friends. A great sufferer, an apreciative man, a devout Christian, has been removed from us. He leaves a devoted brother, who bows in sorrow, yet humbly and meekly, to the will of God.

Services were conducted by the writer. We extend a brother's love and sympathy.

"We see but dimly through the mist and vapors;
Amidst these earthly damps,
What seems to us but sad funeral tapers
May be heavens distant lamps"—

Murdock W. Butler.

Newport News, Va. June 10th, 1910.

Walden.

Brother Joe Walden, a member of New Lebanon church, retired the night of June 4th. as well as usual, but when the family arose the next morning the brother was found dead in bed. He had worked all day and retired doubtless without one thought of waking up in the Lord's house. Yes we believe that he is in the Heavenly home. Brother Walden, was a good man and proved his life to the world as a christian. He believed and lived full salvation. The brother was some sixty years of age, and leaves to mourn their loss a wife, four sons and a host of friends. We shall miss him in the church and the community as a neighbor. May God pity the famliy and the community in our loss.

C. C. Jones.

IN MEMORIAM.

"Take courage and comfort, long weeper,
Tho' deeply thy heart may be stirred,
For sweet is the sleep of the sleeper
That rests in the name of the Lord.

"He is dead, but his memory lives,
He is gone, his remembrance is dear,
The lustre and fragrance it gives
Will linger for many a year.

"As the sun on a cloudless evening,
Sinks in the radiant west,
His departure was brightened from heaven
With a cheering assurance of rest.
"O there's joy in the grief of the weeper,
Whose loss will above be restored,
And sweet is the sleep of the sleeper
That rests in the name of the Lord."

—A Friend.

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(Begun on page seven.)

Brethren (for we are all brethren together), we offer the advantages of Elon College to you for the ends outlined above, wishing your good and our own. Those who are interested may address either Prof. T. C. Amick, your representative in our Faculty, Dr. E. L. Moffitt, our president, or myself, all of us at Elon College, We shall be glad to serve you.

W. A. Harper,
Dean of the Faculty.

Elon College, N. C., June 13, 1910.

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Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
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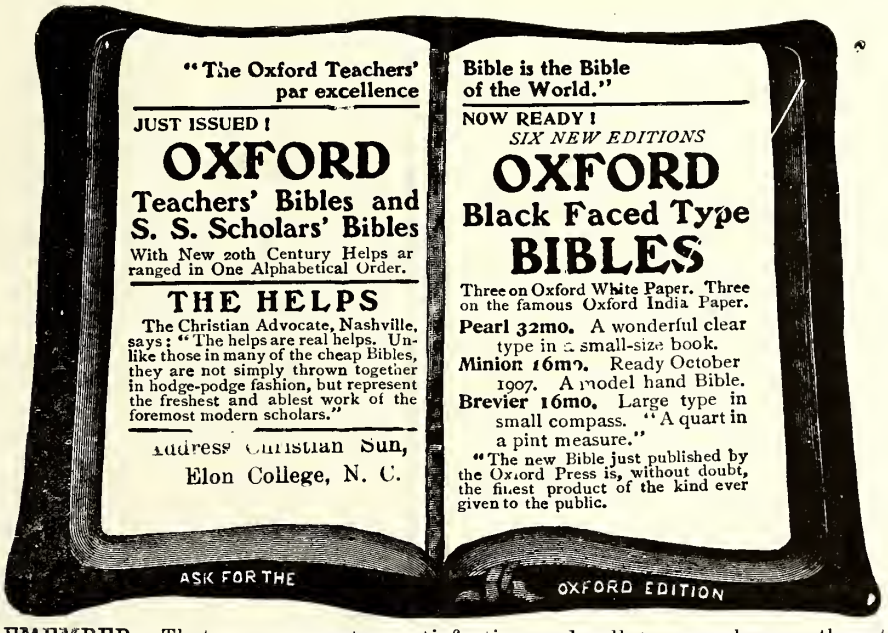

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